The Nature of Money

Introduction:

The concept of money and its use changes over time, not necessarily in its basic functionality but how it evolves and develops as we reshape and hold it culturally and individually. These intrinsic drivers contain our values, beliefs and identity about money shapes and directs our needs, wants and motivations. Its functions traditionally is viewed as a unit of account, storage of wealth and as a means of exchange with the aim to facilitate economic transactions and the fundamental economic premise of creating effective movement of the capital embedded in scarce resources which has alternative uses. In addition, money also represents a collectively held symbolic representation of value in the minds of its users how its value is created and managed by governments. Over the centuries, money has taken various forms, depending on cultures and context which determined aspects such as scarcity or cost of production from Cowrie shells to carved stones etc. This was overlaid by periods and cycles where either trust in such currency were broken and more universal forms of value had to be added intrinsically such as precious metals to also facilitate trade across borders using an acceptable means of exchange. This worked very well for long periods of time across the world but this concept was heavily reliant on the chosen raw materials such as gold, silver or copper and also in trusting the issuing entity and government e.g. The Mint to remain honest in terms of weights and purities to preserve value, something which history has proven was more difficult than one would have initially thought or believed possible.

In the case of my home nation, Sweden, given its abundance of copper with the Falu copper mine located in central Sweden, the copper standard was introduced for minting its coin in 1624. To give some perspective, this mine with now over 1000 years in production and at the time accounted for 2/3 of all of Europe's copper supply during the first half of the 17th century. Not that long thereafter, Sweden had problems in finding demand for all its copper and when the price declined domestically, currency inflation set in requiring the Mint to issue larger and larger coins. This culminated in 1644 when the Mint issued the 10 Daler coin weighing in at a hefty 19.72 kg (c. 43½ lbs) which literally and physically meant people having to go to their markets carrying the coins needed in wheelbarrows. As such, money had clearly lost its practical value as an efficient means of exchange and the copper standard was abandoned. However, as necessity is the mother of all inventions, this gave rise to the first banknotes being issued in Europe with the Stockholms Banco issuing the first paper money with governments coins deposited in exchange for notes which could be reversed for the same kind of coin on demand. Despite their practical attraction and success, this ended in a now predictable and classic bank failure.

By 1660, the central government had begun to mint new coins of a lower weight than the older ones to make them practical again. This meant that many depositors who had made the paper exchange now wanted their old, heavier coins back, as they had a higher metal value. This led to a run on the bank. The founder, Johan Palmstruch then began to issue deposit certificates which was a security note which gave the owner the right to withdraw the deposited amount in cash notes. The special thing about the deposit certificates, which were called credit notes, was that the bank was no longer dependent on having money deposited to be able to lend. The new thing about Palmstruch's banknotes was that they were not linked to any actual deposit. Instead, they were based on the general public's confidence that the bank would pay the value of the note in cash upon demand. Instead, the new certificates were handed out as loans from the bank and could be used to purchase anything and in effect were the first banknotes in Europe to be born based on institutional trust.

During the following years, in 1663, both the Crown and the Chancellor at the time, Magnus Gabriel De la Gardie, also took large loans and the bank duly obliged by printing more and more notes. This of course led towards them to collapse in value, a phenomenon we now know as currency inflation. Confidence was finally lost among the general public and many people demanded that their notes be redeemed. But as Stockholms Banco did not have enough coins they therefore started to call in the loans it had previously granted. This ended in a classic bank failure which the world would witness again and again going forward on many occasions. The Council of the Realm – the government of the time – decided in 1664 that the loans would be repaid and that the credit notes would be withdrawn. Palmstruch was ordered to appear before the Svea Court of Appeal in 1668 and was sentenced to death for mismanagement of the bank but was later reprieved and remained in prison until 1670 but died in the following year.

Following this experience, at the Riksdag of the Estates in 1668, the nobles pushed through a proposal to form a new institution from the ruins of Stockholms Banco, but now with the nobles, the clergy and the burghers as principals (excluding the pheasants) to create common ownership and interest. What was then called The Bank of the Estates of the Realm, (Riksens Ständers Bank) today known for its current name, Sveriges Riksbank, was established and so the world's oldest central bank was created again out of necessity to re-establish trust and functionality in the political and economic exchange system. Whilst this is a tale which principal dynamics could be told by many countries over the coming centuries and up into modern times, the surprising thing for many will be how such scenarios are allowed to be played out over and over again and what one can do to prevent them.

The nature of money as such, embeds all our economic hopes and fears and is highly susceptible to the shifting psychology of the times. One could even argue that money shares many of its aspects with world religions in that whilst based on trust and faith, it needs also to be grounded into the soils of a belief and value system which creates its reality. Money like a religion also contains the aspiration and need for future salvation, one economic and the other spiritual which like a religion, money is highly political and open to many different views and interpretations of its management, value and stewardship. The nature of Money, as we will discuss later, therefore needs grounding and rooting deeply into the soils of its functional context. Some of which roots today many have suggested have begun to unravel.

Many suggest that we are at a threshold in how money functions as technology and digital variations are taking over the more traditional means of using money. Also, governments have lost much of its control over national money creation and management with potentially significant both positive and negative implications for us all, all which needs to be navigated somehow both politically and economically.

Some of these core challenges are:

- The move to fiat money and how to maintain the value of money through trust as its only reference point.
- The money supply mainly being digitised and created by increased debt as issued by banks which now have reached such levels to question the validity of capital valuations.
- Technology creating and enabling pure digital currencies to emerge as substitutes to regulated money.
- The relational change in capital as we enter the “Integral age” and its connection to money.

As this is a book in which we look at issues through the integral lens, we seek to uncover aspects that can build and create solutions whilst alleviating imbalances. We don't go out to find solutions which we explain and justify integrally as each twist and turn to find our preferred alternative is part of the journey and all integral solutions includes all concerned. We need to consider this equally an integral journey of the self as we cannot when working with capital and money exclude any part or dynamic of ourselves as the very thing we are studying is both an extension and a mirror of ourselves. Money as such, is both technical and psychological and the two need to meet and synthesise for money to function. As we know, most of our problems as the Human species stem in our incapacity to see things in complex systems and in its natural wholeness and create the ability to make changes accordingly.

So what is "Integral"?

> *"The word integral means comprehensive, inclusive, non-marginalizing, and embracing. Integral approaches to any field attempt to be exactly that: to include as many perspectives, styles, and methodologies as possible within a coherent view of the topic. In a certain sense, integral approaches are "meta-paradigms" or ways to draw together an already existing number of separate paradigms into an interrelated network of approaches that are mutually enriching." Ken Wilber*

So why do we need "Integral"? In large part this is because of our need for cognitive binary fragmentation i.e. seeing things through reduction in separate parts to aid in our numerous limitations for understanding and in our search and need towards certainty. As the Author Charles Eisenstein suggests *"Individually and collectively, we are on a journey from a story of Separation to a new yet ancient story of Reunion: ecology, interdependency, interbeing."* He goes on and says that *"Separation is not an ultimate reality, but a human projection, an ideology, a story…It is a story of the separation of the human realm from the natural, in which the former expands and the latter is turned progressively into resources, goods, property, and, ultimately, money."* 1. Charles Eisenstein. (2011). Sacred Economics, Evolver. p. 2.

The purpose of this chapter is to introduce the reader to the most basic concepts of "Integral" and become acquainted with looking through this lens to build and create a full systems approach to understanding the nature of money.

What is Money? Really?

At the same time as us attempting to create wholeness, much of our actual understandings comes from simplification, splitting, creating and symbolically labelling contrasting metaphorical visualisations to build basic relationships and meaning which can be more easily cognitively understood and stored. One such metaphor being the concept of Money from which each one of us gets our personal nature and relationship to it. However, we and our governments often create limitations in this endeavour and in combination with polarised politics and with a need to be right, this model often keeps us static and without any real change or progress. This lack of moving with the times is one of many reasons why some parts of the economy has splintered off, enabled by technology to create new concepts of money such as Bitcoin etc. On one level, there is probably no actual real need for new currencies such as Bitcoin but an opportunity arose to embed certain features such as anonymity which proved highly attractive to certain parts of the economy.

As such attractions gained value for use and given supply constraints, prices increased so rapidly and to such levels as to fuel massive speculation as its main source of value creation. However and as a direct consequence of creating money through technology, the actual energy requirements to run the global digital currency market is estimated to be equivalent of the total energy consumption of Belgium. As such, the cost implications of creating and maintaining a digital currency is highly related not only to extract value from any exchange rate movement but also equally the markets willingness to pay for its related transaction costs. Such costs that can only be covered by willing participants who find compensatory additional value elsewhere in its use. The value of anything as we know is ultimately in the eye of the beholder but also in relation to any market and as such, money as we know it, relies almost entirely today on market valuations and its collective psychology but also and clearly so, on the value it brings or creates through its very use. The nature of money therefore, is a moving and shifting construct which meaning is represented symbolically both through our culture but also of course via the economical exchange value to enable good and services and any form of capital and scarce resources already in situ e.g. human, intellectual, built, financial, physical and cultural etc. to efficiently be reallocated and exchanged for alternative uses.

Like many, in my youth, I was often told, "*money does not grow on trees*" or one of the many other existing cultural metaphors about the value and use of money. Over time this becomes a construct that continuously reinforces and feeds into many of our values and beliefs. We all need to develop an intimate relationship with money and its importance is evident in terms of needs and life style but can often also take pathological proportions to the cost and detriment of our other relationships. Money is also a key component part of our identity in how we see and value ourselves and how we believe others may see and value us in terms of our accumulated property, prestige and possessions which form part of our ego and status etc. This of course also leads to our understanding of meaning and purpose for ourselves in relation to wealth and money and as in all things, this may be fundamentally positive but also will contains its shadow elements.

"For the love of money is the root of all evil" 1 Timothy 6:10. King James Version

Money is of course not evil in itself. The driver in this case is the word and verb "love" which for each of us has a different meaning. Money itself has no inert intentionality nor objective, good or bad. Like any tool e.g. a knife, it can be used for good within the skills of the surgeons hand to save life or for bad by a murderer who takes someone's life for reasons only know to him or her. Money itself however has a similar characteristic, like a battery as it acts as a repository of static energy which when activated and then attaches itself and flows into something, generating movement and action in the process.

"It's not the creation of wealth that is wrong, but the love of money for its own sake"
Margaret Thatcher

Here we also need to add distinguishing features between money, capital and wealth as they are seemingly also all related and the word "money" itself becomes an exercise in semiotics (meaning making). For Christopher Houghton Budd of the Centre for Associative Economics in Britain and who wrote "Finance at the Threshold" within the Integral Transformation and Information Series noted that Money is a semiotic creation whose meaning and creation are shared by agreement and has no value in itself: *"The most important thing about money…..is that men consciously agree on its purpose. Something non-economic is thereby introduced. The Greek word for money means custom, consensus, convention. When men arrive at consensus, they are not involved in economic processes, but in 'rights' processes. Money belongs to the rights life, it enables the rights lore to permeate economics.*

The questions is: to what purpose? Money in itself-a coin, a note, a cheque-in no way determines what is to be done with it. Money is utterly emancipated from the economic processes that give rise to it. What happens with money is up to the user. The past cannot live on in money. Money by its very nature belongs to the future. The only way of knowing what can happen to money is to observe the use it is put to. Moreover, the use will reveal the intention of the user and thereby reveal the user also." 2. Christopher Budd. Prelude in Economics. p. 61.

As discussed, money itself therefore goes well beyond just it functionality and as such is a highly personal psychological construct which representation and meaning can only be known symbolically to its owner. Money can be and mean nothing or everything depending through whose lens you are looking but what is undeniable and independent is the market valuation, its legal status and conversion rate into goods and services. Currently, it's the nature of its legal status and its creation which is being challenged and redesigned by alternatives. Budd in the quote above also introduces the notion that money is also a forward contract on economic output. As such, it's essentially a bearer instrument which has been created and closed based on a value exchange in the past but as a store of wealth carries within itself a universal future right of claim or conversion into something else which has as yet to be defined. This concept becomes abundantly clear when we think about the idea behind our pensions for those who have one and for all our savings, if we have any.

Intrinsically of course money has no value in itself as Fiat and no longer made from precious metals that carries a separate valuation so has in effect zero value in itself apart from our trust in the ability at a future date to receive in exchange something of equal or greater value. It's not also without some possible irony that when we read "In God we trust" on American money, a possible double meaning occurs of blind faith and "God help this poor currency" versus a real faith and understanding in which all things are rooted and therefore from where it derive its ultimate value. Also, an important distinction here is also to understand that Money and its other possible static and accounting forms e.g. Wealth, Capital, Assets etc. only have value based on the opportunity cost of their respective abilities to generate a return or yield. If this was not the case, money would depreciate with time which it does in real terms if you include inflation into its future conversion capacity and as such, money seems to have created for itself a perpetual contractual and institutionalised right to increase on itself, not necessarily per se sufficiently in value itself but in by defined accounting terms. If money is a construct of our collective imagination it's also not unlike language which acts as a symbolic translation mechanism which point to something future. What is it then that actually given money its nature and value? The answer to us lies in Nature and Natural systems itself from which all economic and financial activities ultimately derive their value namely, Human capital, Nature/Environmental Capital, Cultural & Spiritual capital and Intellectual Capital which also included the realms of Finance and Economics or as the Integral "The 4-Worlds" as we call them.

More on Functions:

Bernard Lietaer (professor of international finance at the University of Leuven in Belgian, economist, former banker, one of the architects of the euro and who US magazine Business Week proclaimed as the world's best currency dealer) describes money as an agreement, like a marriage or a business contract or an agreement within a community, to use something as a means of payment. According to Lietaer, it is important to realize that money is not a living thing. Because it is an agreement with no intrinsic value, we can always make a new and different agreement which is the basis and foundation for all social, local, digital and virtual currencies we see today. 3. Bernard Lietaer. The Future of Money.

Whilst the functionality of money is well known as discussed i.e. unit of account, store of wealth, means of exchange etc. Wealth on the other hand has many possible meanings, conversion to and from money being one but also in relation our social, human, intellectual, cultural and built capital all of which are interconnected.

The actual Etymology of wealth is that it comes from the Old English words "weal" (well-being) and "th" (condition) which taken together means "the condition of well-being" which may surprise some but also why we need to include wellbeing inside our Social capital frame i.e. to build real "Wealth" through the functions of money creation. This subject and area can be highly contentious and political but it's only when we acknowledge the existence of other capitals such as Human/Social, Intellectual and Environmental that we can begin to see how we may have deliberately excluded those from any sort of reciprocal measurement and accounting system such as money. Capital however like with money, is also accounting units on which returns such as interest can be measured and expected so here we can also open up the issue that whilst money such as currency in circulation does not need to generate a return, electronic money on account has the expectancy to create a return by its very nature. Money as such, function an intermediary step, digital translator and conversion agent between all areas, acting as an enabling flow mechanism. However, the main consideration in all this is also our relationship with value and its creation. To see money from this perspective we need to turn the lens 180 degrees and always remind ourselves that most money has come from the creation of value from some natural phenomenon which someone has been willing and able to part money for. So the creation of value always comes first, then how the value is transformed by a transaction into something else – examples of which could be:

- Money, (barter, bitcoin, cash, credit)
- Innovation, (knowledge and IP in its different forms)
- Competitive advantage, (perhaps more valuable as it's an engine for money)
- Speed (to outflank the competition)
- Collaboration (better integration, economics of trust, cohesive values, closeness to customer, etc.)

Money and capital is highly political and one could even argue, utterly or completely so. Not intrinsically by themselves but by their very nature through which they are used and allocated across and throughout our economic system. As such, the use of capital and money follows neurological, psychological, cultural and political paths through the human mind which output objectives gets formed into one singular decision and outcome expectation i.e. in economic terms, utility. Wisdom tells us that one worships either heaven or hell and one will eventually become the servant of one or the other through our own decisions and consequences.

"For where your treasure is, there will your heart be also." Matthew 6.21 NIV

One of the possible dangers working with money creation through investment instruments such as debt and equity is that it may become a removed abstraction which its only symbolic value now being represented for what it means to us personally. In other words, it had detached itself from its source of origin from which we are now separated and our entire focus and locus of operation is what it can do for you. As a tool for either good or evil, this has profound implications as to how seriously we take our own development, morals and ethic in relation to money and as a result, how we behave towards ourselves and others. This aspect is very important for each of us to consider carefully as it's on its cornerstones that our capacity to understand where money lies within our integrity.

Whatever our personal understanding and what we have the capacity to include, we constantly swim in multiple myth streams of life and money, finance and the related background areas has been explored in many pre-eminent books.

However, a part of me likes to believe that the "money tree" was real and if so I could fulfil one of my long term dreams and have my own orchard, sit on my veranda and enjoy the "fruits" of "my" capital (land) and labour (planting and tending) after the prerequisite investment in "patience" for the yield to appear before my eyes….. I like to think that the "money does not grow on trees" metaphor came about by a wise person had contemplated over several decades the links between money and nature but maybe more likely, it came about from a frustrated parent who needed to break one of the many incessant demands from their children, an issue which surely has existed since time immemorial and surely from the time "money" first appeared. There is however and underlying link and deeper meaning to this saying:

1. Money as such, is part of a natural system.
2. Financial returns are rooted and need to be grounded first in its very nature.
3. All "Yields" is a natural outcomes from organic ingredients, processes and systems.
4. "Capital" is re-cycling material that has an inbuilt potential, life-force where it came from.
5. Too much financial "capital" i.e. money on its own, like any imbalance can be detrimental to its host and its offspring by removing and robbing from him or her real experiences that are necessary and have true meaning and development. In other words, our necessary individuation is jeopardised.

As such, stewardship of any natural resource requires a balanced approach as any farmer will know and cannot ignore. If the world (and our orchard) was run by accountants, we could not allow them to pull the trees up every quarter (or even yearly to prepare the annual report) to check, measure and report on the progress of the root system as the "operating engine" and predictor of our expected "yield". As insane as this may sound, many organisations and investment companies are unaware of the real organic root system that feed and nourishes the "yield" of our metaphorical "money tree". However, it's up to each one of us to understand fully how we hold and differentiate between the concepts of money, capital and wealth etc. so we can build and create some clarity for ourselves in the management, stewardship and impact thereof on our own lives. In our world with is deluged by irrelevant and conflicting information, clarity is a must to provide the power and emphasis to act decisively.

Unlike a natural system, money/capital by itself multiplies through compound interest within the function of cost of capital and risk. Interest on money as such always contain a return for the opportunity cost based on its use in combination with risk, both in time and type. Albert Einstein once suggested on compound interest which he called "the eighth wonder of the world". "*He who understands it earns it…He who doesn't pays it….*" The cost of capital of which is hidden and embedded in everything we purchase without many of us being aware of it. Unfortunately, for some, too much money can create the ability to remove or shield a person from the very lessons and experiences necessary we need not to fall into these traps and also prevent natural personal growth, development and individuation, which working deeply with money in a more integral form may alleviate. Moving the interpretative meaning making from Psychology into Economics, the highly famed economist, John Maynard Keynes who wrote the following for us important statement in his 1930's essay titled "Economic responsibilities for our Grandchildren": "*There are changes in other spheres too which we must expect to come. When the accumulation of wealth is no longer of high social importance, there will be great changes in the code of morals.*

We shall be able to rid ourselves of many of the pseudo-moral principles which have hag-ridden us for two hundred years, by which we have exalted some of the most distasteful of human qualities into the position of the highest virtues. We shall be able to afford to dare to assess the money-motive at its true value. ***The love of money as a possession — as distinguished from the love of money as a means to the enjoyments and realities of life — will be recognised for what it is, a somewhat disgusting morbidity, one of those semi-criminal, semi-pathological propensities which one hands over with a shudder to the specialists in mental disease.*** *All kinds of social customs and economic practices, affecting the distribution of wealth and of economic rewards and penalties, which we now maintain at all costs, however distasteful and unjust they may be in themselves, because they are tremendously useful in promoting the accumulation of capital, we shall then be free, at last, to discard*. 4.

So here we are today, staring at these lines yet again and wondering why things in many of our realms and lives are the same with little visible change and in some areas, e.g. inequality and environmental degradation, where the dial has shifted dramatically towards the negative.

Where money comes from:

The great Canadian economist, John Kenneth Galbraith, noted in his 1971 book Money: Whence It Came, Where it Went? that: *"The process by which banks create money is so simple the mind is repelled. Where something so important is involved, a deeper mystery seems only decent."*—5. John Kenneth Galbraith

Much has been written in recent times about how governments and their respective central banks have lost control over the printing presses and the increase in money supply. Most money today, not unsurprisingly is in electronic formats (ca. 97%) with the rest (ca. 3%) being held as notes and coins in circulation and with vast majority of the electronic money supply being created by banks in the form of loans.

"Each and every time a bank makes a loan, new bank credit is created – new deposits – brand new money." Graham Towers, former Governor of the Central Bank of Canada

In March 2014, the Bank of England (who's governor is Mark Carney, a Canadian originally from Edmonton, Alberta) released a report called "Money Creation in the Modern Economy", where they stated that:

"Commercial [i.e. high-street] banks create money, in the form of bank deposits, by making new loans. When a bank makes a loan, for example to someone taking out a mortgage to buy a house, it does not typically do so by giving them thousands of pounds worth of banknotes. Instead, it credits their bank account with a bank deposit of the size of the mortgage. At that moment, new money is created. And in the modern economy, those bank deposits are mostly created by commercial banks themselves." 6. Bank of England. Money Creation in the Modern Economy

Sir Mervyn King, the Governor of the Bank of England from 2003-2013, recently explained this point to a conference of businesspeople: *"When banks extend loans to their customers, they create money by crediting their customers' accounts."* confirming last year that in fact it is private banks to create the majority of our modern system. Martin Wolf, who was a member of the Independent Commission on Banking and Chief Economics Commentator for the Financial Times, put it bluntly, saying in the Financial Times that: *"the essence of the contemporary monetary system is the creation of money, out of nothing, by private banks' often foolish lending"* Wolf explains that *"Money is a social invention, indeed among the most important of all social inventions. At present the right to create money has been handed over to the private businesses we call banks. But this is not the only way we could create money and, as recent experience suggests, it may be far from the best one. Read this book with an open mind and you will understand why."* 7. FT. 9/11/2010

As such, every new loan that a bank makes creates new money. This may at first sight not appear to be a bad thing per se as on one level, this is how Governments have in effect "designed" and allowed broad money supply to increase to keep up with economic growth and in the nature of how we hold money. However, as this is also a political and legal abdication of economic control to private enterprise, public notes and coins in circulation carry no cost, money if originated as debt carries annual and compound interest charges which today for many debt based economies are beginning to outstrip the intrinsic natural capacities to generate sufficient economic growth to sustain the ever increasing interest and debt levels.

The big difference also is that whilst money in circulation itself is free to use as "facilitation agent", it's you and me that pay interest to the banks either directly as mortgage payments or indirectly through the pricing of goods and services. As a result, our colleague and co-author Mark Anielski estimates that ca. 50% of all consumer prices in the US economy and in most other Westerns debt based economies are made up of commercial banks interest cost of capital which are being passed on and embedded in our goods and services. Our decisions and choices as such may seem limited in how we can avoid these but they are nevertheless highly personal. An equally important and political question remain in how we have allowed banks to monopolise the creation of money from thin air and at the same time get away with charging the economy at large for the privilege of its use.

A few numbers:

In the UK, by creating money in this way, banks have increased the amount of money in the economy by an average of 11.5% per year over the last 40 years. This effect has in part contributed in pushing up the prices of houses which consequence has been to price out many people from house ownership. In the US the amount of total debt money created primarily by private banks has increased an average of 8.2% over the past 40 years (1976-2016). The total amount outstanding debt (government, business, household and foreign) now exceeds $65.0 trillion. Only $1.4 trillion dollars is US cash or currency created by the government of the United States. This means that only 2.2% of the total US money supply is paper currency created free of charge by the government.

The debt of the US government now exceeds $19.8 trillion or 106% or more of the US GDP, the highest in history compared to a rate of only 32% in 1974 and in 1981. The total amount of outstanding debt (private, government, household, foreign) now exceeds $65 trillion which amounted to 357% of the US GDP in 2016. While there are no official statistics of the total interest costs associated with the $65 trillion in outstanding debts, we've estimated that interest costs in 2016 were about $3,551 billion or an average interest rate of 5.5% of total debt. Interest costs alone would therefore amount to 19% of US GDP in 2016. Since households shoulder a significant cost of debt money in the goods and services they purchase, we estimate that the cost of interest charges associated with total household, business and government debt amounts to $28,815 per household; $6,325 interest payments on household/consumer debt, $6,592 interest per household on government debt and $15,897 interest costs per household associated with business sector debts. Therefore about $0.51 of every dollar of median American households' income ($56,516 in 2016) is taken up for debt service. The only other thin green sliver is the amount of interest-free currency that is created on our behalf by the government.

Where do we go from here?

The integral perspective is not designed to provide solutions and or does purport to create simple answers to complex problems. If you however look through the integral lens you can and will create a framework on which you can develop and therefore own your own solutions within your specific context. The integral perspective will also help you to build the necessary knowledge realms to enable an organic and natural order to develop that will lead to a more robust and sustainable outcome.

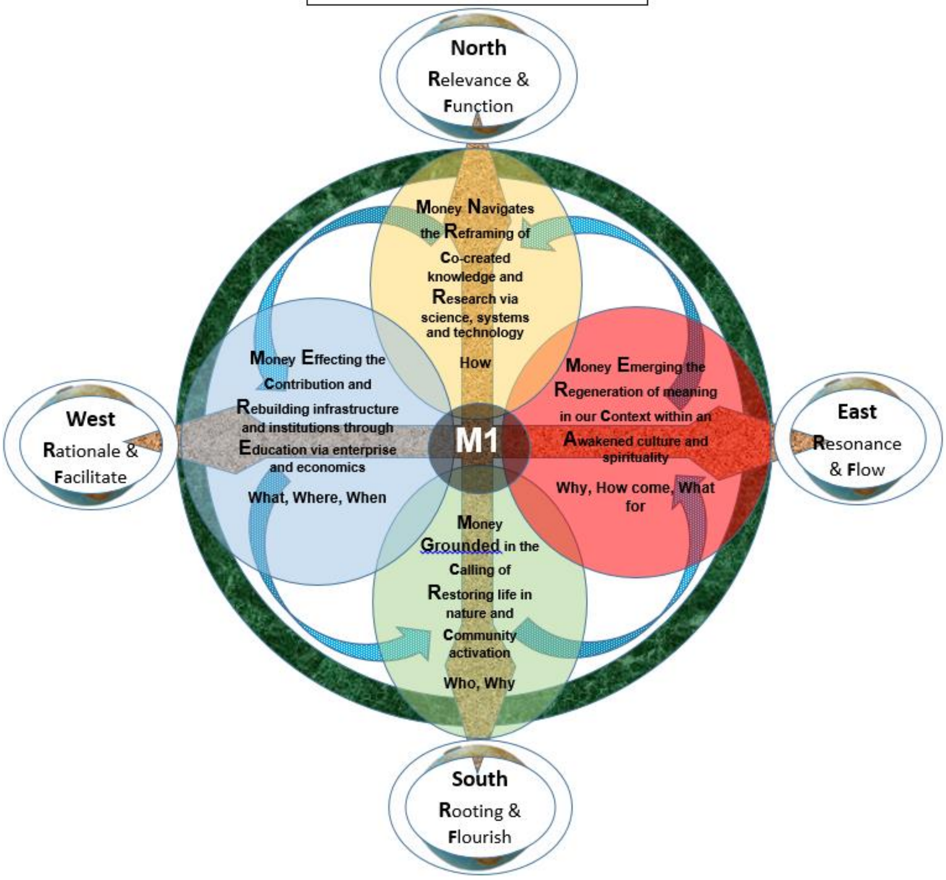
We have only in brief looked at some aspects through this lens and we will need to continue to explore two fundamental issues with the current state of money and its creation:

1. The conversion over time from free currency into debt money creation is exerting a heavy cost on society and our economy.
2. Can innovation and new technology provide solutions whilst maintaining the integrity value and functionality of money?

Money now and future as enabled by new technology such as block-chain will no doubt take new and more varied forms.

Given the above and as such, our intrinsic **R**elationship with money will constantly evolve and change but also will need to be aligned with its core extrinsic **F**unctions. To aid in this we can Map and look through the lens of our Integral 4-worlds model in what we can call the 4 R's & and 4 F's. From our integral perspective we see all successful and sustainable new monies as **r**ooted in nature capital and real economic activities. In addition, trust capital will be added from the Social and Cultural realms and create **r**esonance with the systems and intellectual capital that sustains the functionality values. This is turn will create the **r**elevance for its user community and be held as a repository of all the symbolic representations the money is referencing. If so, we have created the functional **r**ationale for the economic realm to adopt and generate value through its use. Money, integrally speaking needs to build on, contain and embed certain ingredients to **f**lourish, (South), **f**low (East), **f**unction (North) and **f**acilitate (West) the economic functions and have extrinsic value. The extrinsic value now being the social and psychological constructs and only value on with its credibility, trust capital sustainability depends.

4 R's & F's of Money (M1)



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